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4139 of 1.
Confession of FAITH,
AS IT WAS

Publickly Deliver'd
BY
A Dissenting Minister,
AT HIS
ORDINATION

August 2d. 1705.

L O N D O N,

Printed for John Lawrence at the Sign of the Angel
in the Poultry. MDCCVI.



To the Reader.

I Never was, nor ever shall be forward to appear in Print, but there are some special Occasions, which even force a Man beyond his own Design and Inclination. This Confession was deliver'd before a Multitude of Witnesses, many of which have been often soliciting me to Print it; And several more have earnestly press'd for Written Copies: These were Persons whom I look't upon my self oblig'd to gratifie, and therefore intended to give out some few Copies that might be transcrib'd by others, which I reckon'd would satisfie both: But at length I was acquainted that many Transcripts were already gotten abroad, one of which I saw, and that indeed had done me much Wrong, tho' I had reason to believe it was one of the Best; This made me resolve to Print off some few to give among my particular Friends, which at the same time would save me, or others the trouble of writing out more. And I have thought that it might not be amiss to give this short Account unto those into whose Hands this should come.

December 21.

1705.

S. Rosewell.

A

Confession of FAITH, &c.

Article I. **I** BELIEVE The Existence of a God, an Incomprehensibly Blessed and Glorious Spirit, a most pure and perfect Essence, without Body, Parts or Passions : Self-Existing, and so from all Eternity : Immutable, Immense, Self-sufficient, All-sufficient. Of Indefectible Holiness, of Universal Knowledge, of Unfathomable Wisdom, of Transcendent Rectitude, of Unlimited Goodness and Mercy. The Alone Fountain, Author, Upholder and Governor of all things. To Whom it was Impossible not to Be, and without Whom it is Impossible for any thing besides to Be, or continue in Being. And the Dependance of all Finite and Limited Beings, infers such an Infinite and Independent Essence; which is also Evinc'd by Extraordinary and Supernatural Operations, such as no Creature can Perform or Counterfeit ; and by Infalible Predictions and Presignifications of future Events, even such as are Contingent and depend upon Man's free Choice.

And

And because such a Being necessarily supposes all others dependent, and by Consequence that there is no other Deity, while the entire Fountain of all Perfections can be no more than One, and This Unity of the Godhead doth Exclude all actual or possible Multiplication ; Therefore I Believe in Him as the One and ONLY Wise God to whom is due Supream Love, Entire Obedience, the highest Adoration, the profoundest Veneration, from Angels and Men throughout all Ages and Generations.

II. I BELIEVE That in the Unity of this Infinite and Independent Essence, there is and doth subsist a TRINITY of Divine Persons ; The Father, the Son, and the Holy Ghost, of one Substance, Power and Eternity. The FATHER, the First Glorious Person, neither Begotten nor Proceeding from any. The SON, The Second Glorious Person, from Eternity Begotten of the Father. The HOLY GHOST, proceeding (in an Ineffable Manner) from the Father and the Son ; who is perfect Holiness, and the Immediate Cause and Worker of Holiness in us.

These Exhibit themselves to us by their distinct PROPERTIES : And the difference of these Persons one from the other, I Believe to be agreeable to, and Consistent with their UNITY, and their UNITY Consistent with their TRINITY ; which tho' a Mystery Incomprehensible to Finite Understandings, yet upon the Authority of the Divine Revelation, and as therein deliver'd, I humbly receive

as the Object of my Faith, *There are*
 1 John 5. 7. *Three, that bear Record in Heaven, the*
Father, the Word, and the Holy Ghost ;
and these Three are One.

III. I BELIEVE That THIS ONE GOD with one View of his Infinite Mind sees, foresees, knows and comprehends all Things, in their Principles, Various Causes, Antecedents, Effects and Consequences; and that by his Wise and most Holy Counsel he did Freely and Unchangably Decree and Ascertain whatsoever he would, either EFFECT or PERMIT to be done thro'out the whole Space of Time, and the Endless Ages of Eternity : Yet so, as that He himself can neither be the Author or Abettor of Sin, nor is any Violence offered to the Will of his Creatures; for tho' it follows that Nothing is to him Contingent or Uncertain, the Liberty or Contingency of Second Causes is rather Established, than in the least Weakened hereby.

IV. I BELIEVE That this God, according to his Eternal Decree, did in the beginning of Time CREATE all Things, both Visible and Invisible, and by an Omnipotent FIAT Formed and Constituted all in their Specifick Natures and Perfections; either IMMEDIATELY when He produced Immaterial Substances, and the Confused and Undigested Chaos out of no Pre-Existing Matter, for *the Earth was first without Form and Void :* Or MEDIATELY as all Compound Material Bodies that were afterwards formed out of that
 which

which at first was made out of Nothing, as the Material Constituent part of Man was made out of the Dust of the Earth.

All this was done by a free Act of his Will, for which no other Reason can be alledged, but a design to advance his own Glory, and to produce Creatures in and by whom, before whom, and towards whom he would display the Glorious Perfections of his Nature : For in these things he hath given the plainest Evidence of his Being, his Bounty, his Wisdom and his Power.

To Ascribe therefore such an Incomparably Exquisite Piece of Workmanship as this of the Creation to a blind Chance, to the Fortuitous Jumbling of Matter, the casual Concussion of vagrant Atoms, must be the most stupendous and egregious Folly ; while with Equal Reason we may suppose, That the most Accurate Pieces of Humane Artifice, The Fairest Structures, the most Regular Motions of Clock-work, &c. might easily be produced by mere Chance, without the Skill and Contrivance of a Workman ; for thus the Apostle * Argues, *As every House is built by some man, so he that built all things is God, † who hath made the Earth by his Power, and established the World by his Wisdom, and stretched out the Heavens by his Discretion.*

* Heb. 3. 4.

† Jerem. 10. 12.

V. I BELIEVE That God having made this World, and fixed Man as his Deputy the Lord thereof, by a Wise and Unerring PROVIDENCE

Rules and Governs it as may be most for his own Glory, and for the Good of his Obedient Creatures ; which PROVIDENCE Extends it self to the Minuteſt Circumſtance of their Loweſt Claſſes,

*For there is not * a Sparrow falls*
 Mat. 10. 29. *to the Ground without our Heavenly Father ;* and whatever Jarring Dif-

cords, or Clashing Contrarieties there may ſometimes SEEM to be in Providences, while the Ways of God are oftentimes, and in many reſpects paſt finding out, yet I verily believe, that could we once dive into the Latent Springs thereof, we ſhould behold ſuch a perfect Beauty, ſuch an Exact Harmony as would fill our Rational Minds with the higheſt Admiration and Delight.

“ And tho’ in Reſpect to the Eternal Decree of
 “ God the Firſt Cauſe, all Things come to paſs
 “ Immutably and Infallibly, yet by His Wiſe
 “ Providence He ſo orders it as that they fall out
 “ according to the Nature of Second Cauſes, ei-
 “ ther Neceſſarily, Freely or Contingently.

VI. I BELIEVE That the Bleſſed God having formed the Humane Body out of the Duſt of the Earth, Breathed into it the Breath of Life, and that Man thereupon became a Rational and an Immortal Spirit ; Created after the Image of God, and made Capable of Glorifying his Creator, of yielding perfect Obedience to his Commands, and of Enjoying him for ever.

VII. I BELIEVE That the Great and Glorious God having a Sovereign Power of Dominion
 over,

over, and an Indispensible Right of Governing all his Creatures in what manner his Infinite Wisdom should Choose to prescribe, brought our **FIRST PARENTS** under a most Righteous Law, obliging them to Personal, Perfect, and perpetual Obedience in whatsoever Particulars he should enjoin it: Forming that Law into a Covenant, by annexing thereunto both Promises and Threatnings: In case of Obedience, a Promise of Life, or Glorious and Inconceivable Blessings and Rewards, imply'd in the Threatning of Death: Or most Terrible and Unexpressible Evils in case of Failure, specify'd in those comprehensive Words, *In Dying thou shalt Die.* Gen. 2. 17.

This Covenant was most agreeable to their Reasonable Minds, suitable to the Inclination of their Wills, and then not at all Contradicted or Opposed by any Principle within them, they being Capable of performing the Conditions of it, and of resisting all External Temptations had they not willingly and miserably debased themselves.

VIII. I BELIEVE That this Covenant was a Transaction between God and our First Parents Consider'd as the Publick **COMMON HEAD** of all Mankind, Representing, and Covenanting for all their Posterity, that by ordinary Generation thro' the many Ages of Time should descend from them.

IX. Our First Parents Seduced by the Subtilty and Wiles of the Devil, (their Implacable Enemy, upon the account of their present (by him Envied) Happiness) violating that Pure and Righteous Law
of

of their most Rightful Sovereign, by Eating of the Forbidden Fruit of the Tree of Knowledge, fell from their Original Righteousness, and were deprived of that Intimate Communion and Converse with the Blessed God, to which they were before admitted.

AND whereas they stood as the Natural Head and Representative of all their Posterity, I Believe therefore, That the Guilt of their Original Sin is Justly Imputed to, and the Infectious Contagion of Corrupted Nature, derived on, each Individual of the Humane Race, as appears from the Miserable Darkneſs that is in our INTELLECTUAL POWERS, the fixed Obſtinacy of our WILLS, the great Deſilements that there are in CONSCIENCE, and the Deplorable Diſorders and Irregularities that are found among all the AFFECTIONS of the Soul, *And * by the*
 * Rom. 5. 18. *offence of one, Judgment came upon all Men to Condemnation.*

X. I BELIEVE That when Baſe and Ungrateful Man had involv'd himſelf and Poſterity in ſuch doleful Circumſtances as theſe, Expoſed to the Wrath of God, to the flaming Sword of Incenſed Juſtice, and wholly incapable of Life by the former Covenant; a moſt Tender and Gracious God, (tho' he might have Condemned the Self-deſtroying Criminal upon the Spot, yet) according to the Deſigns of Grace and Mercy which he had conceiv'd in himſelf from all Eternity, (the Matter being reſolv'd in THE COVENANT OF REDEMPTION between the Eternal Father and his Eternal Son, He) condeſcends

scends to treat with Man again, and to Propose a New and a Better Covenant, known to us under the Character of **THE COVENANT OF**

GRACE: Wherein *the Seed of the Wo-* Gen. 3. 15.

man, the Son of God in the fulness of Time become Incarnate, is freely offer'd as an All-sufficient Saviour to repair the Ruines of Degenerated Nature, to Redeem Sinners from the Wrath to come: And to purchase the Sanctifying Spirit, with all other Spiritual and Eternal Blessings, by a Voluntary Oblation of himself as an Attoning and a Meritorious Sacrifice.

XI. AND as I believe, That this promis'd Messias was and is **GOD EQUAL** with the Father, begotten " of his Substance, which being incapable " of Division and Multiplication is **REALLY** " and **TOTALLY** Communicated to him, that he is God of God, **VERY GOD OF VERY GOD**, so I believe that in the fulness of Time, He did actually Assume and Admit the Humane Nature, Consisting of a Mortal Body and a Reasonable Soul, with all its Essential Properties, and sinless Infirmities, into an **HYPOTATICAL UNION** with himself, being Conceived by the Power of the Holy Ghost and born of the Virgin *Mary*: " So that Two Whole, Perfect and " Distinct Natures, the Godhead and the Manhood " were Inseparably joyned together in one Person " without Conversion, Composition, Transmutation, or Confusion: Which one Person is Very " God and Very Man; and as such the only **MEDIATOUR** between lapsed Man and a justly provoked God.

And

And as Mediatour Executing those Special OFFICES, the Discharge whereof he had undertaken, (*viz.*) The Office of a Prophet, Priest and King: Of a PROPHET, Revealing unto us the whole Will of God by his Word and Spirit for our Salvation; of a PRIEST, offering himself a Sacrifice for Sin, and making an Attonement for us, pleading the same by way of Intercession now he is ascended, and is set down on the right hand of the Majesty on high; of a KING, not by any outward Compulsion and Violence, but by Inward Allurements and Persuasions, subduing us to Himself, Ruling and Defending us, Extirpating and Destroying all his and our Enemies.

I BELIEVE, That as Mediatour, He Did, and suffer'd all that was Incumbent on him as such, or Necessary for him to do or suffer, either in a State of Deep HUMILIATION, or Highest EXALTATION, in order to the Compleating the Great and Glorious Design of our Redemption, and Working out Salvation for us.

And on him and him alone I humbly depend and rely with Good Hope through Grace; in him I rejoyce as my Only and Almighty Saviour, Comfortably Expecting the Remission of all my Sins, the Acceptation of my Person, and Services, and the Eternal Salvation of my Immortal Soul, for his sake at the Hands of the Father;

XII. FOR These are the Benefits That I do Believe redound to all Believers from Christ's Mediatorial Undertaking, (*viz.*) Justification, Adoption and San-

Sanctification, as the Indispensible Means of, and Preparatives for Eternal Salvation. **JUSTIFICATION** which is an Act of Free Grace, wherein not by Infusing Righteousness into them, but by Pardoning all their Sins; not for any thing done by them, but for the Sake of Christ **THEN ACTUALLY** Apply'd by the Spirit of Grace and receiv'd by Faith, he dischargeth them from the Obligation to Punishment, and Accounts and Accepts them as Righteous in his sight. **ADOPTION** whereby upon the same Account they are admitted into the Happy Number, and made Partakers of the Inestimable Privileges of the Children of God, being Heirs of God and Co-Heirs with Jesus Christ; And **SANCTIFICATION** whereby through the Vertue of Christ's Death and Resurrection, and by the Energy of the Spirit, the Body of Sin is Weakned, Its Dominion Destroy'd, and Its Manifold Lusts Mortified, so as that they are Enabled to be growing in Grace, and to be perfecting Holiness in the Fear of the Lord.

XIII. I BELIEVE That there is an Universal Church, of which the Lord Jesus Christ is the Head, Consisting of the whole Number of Saints, both those that are Combating here on Earth, and such as are Triumphant in Heaven above, who besides an **EXTERNAL** Fellowship that they have in the Word and Ordinances, hold **INTIMATE** Communion one with another, as the living Members of the same Body, and as being united together in Love, * *for if we walk in the Light we* * 1 Joh. 1. 7. *have Fellowship One with Another.*

XIV.

XIV. I BELIEVE, With that part of the Church which is Visible Christ its Head hath entrusted the Sacred Oracles Contained in the ſeveral Books of the Old and New Testament, under the Name of the Holy Scriptures: Becauſe thoſe Authentick Revelations, by which it pleaſed God in former Times to ſpeak to the Fathers, being ceaſed, the Mind of God is now by his Command Conſign'd to Writing ; and is a Standing and a Perpetual Rule of Faith and Manners, of Diſcipline and Worſhip ; “ which from the “ Heavenlineſs of the Matter, the Efficacy of the “ Doctrine, the Majeſty of the Style, the Conſent “ of all the Parts, the Scope of the Whole, and its “ Many other Incomparable Excellencies, and chiefly from the Inward Work of the Holy Spirit, bearing Witneſs as I hope in my own Heart, I

* 2 Tim. 3. 16. do believe to be * *given by Inſpiration of God, and to be Profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs.*

XV. I BELIEVE That our Lord, (as Mediator of the Covenant and Head of his Church) hath Inſtituted the SACRAMENTS of the New Testament, as Holy Signs and Seals of that Covenant ; And that there are only Two Sacraments Ordain'd by Chriſt under the Goſpel-Oeconomy ; that is to ſay, Baptiſm and the Lords Supper, which in regard of the Spiritual Things Signified and Exhibited, are for Subſtance the ſame with thoſe Inſtituted under the Old Testament Diſpenſation.

XVI. I BELIEVE That for the Regular Admini-
 string his Ordinances, and the more Orderly govern-
 ing of his Church, He hath appointed an Order of
 Men, *Subject indeed to like Passions with others,*
 whom He Commissons as his AMBASSADOURS
 to Urge the Proposals, and Explain the Terms of
 Peace and Reconciliation, * *With whom* Mat. 28 20.
he hath promised to be to the End of the
World, and whom he hath appointed to be set a-
 part to that Great and Honourable Office by the
 * *Laying on of the Hands of the Pres-*
bytery, to which as his Solemn Insti- † 1 Tim. 4. 14.
 tution I most Chearfully and Conscientiously sub-
 mit my self.

XVII. I FULLY BELIEVE, That it is ap-
 pointed unto Men once to Die, to undergo a Change
 or Dissolution of the Vital Union between the Soul
 and Body so nearly Ally'd. And that all shall
 rise again from the Dead; for I Believe, That
 the Souls separated from their Bodies are in the
 Hands of God, That the Bodies moulder'd and
 crumbled into Dust, shall be recollected in them-
 selves, and reunited to their Souls, and that (as
 the very Name of a Resurrection supposes and im-
 plies) the same Numerical Bodies which did fall
 shall rise. And that all the Individuals of Mankind
 shall be summoned by the awakening Sound of the
 Last Trumpet before the Awful Tribunal of the
 Great Judge, the Second Person in the Ever Blef-
 sed Trinity, to whom the Father hath committed
 the Judgment of Quick and Dead, and who will
 pass

pass a Definitive Sentence upon all, *according to the Actions done in the Body, whether they have been Good, or whether they have been Evil*; Condemning all that were finally Impenitent, forcing them to depart from him, and delivering them over to be tormented by a *Worm that shall never Die, and by Fire that shall never be Quenched*: And pronouncing the grateful Sentence of Pardon and Absolution upon such as Lived and Died in the Fear of God and the Faith of his Son, Translating them into his Glorious Kingdom, and placing them with him on his Throne, that they may Live and Reign with him, as Kings and Priests to God and to the Father.

And by this great and solemn Procedure Infinite Mercy will be Exalted in the Eternal Salvation of Believing Souls, and the Divine Justice glorified in the Righteous Condemnation of the Impenitent World *who knew not God, and Obeyed not the Gospel of his Son*.

This is the Faith, in which I am Resolv'd by the Assistance of the Spirit of Grace, the Worker of Faith, to Live all my Days, and in which I trust I shall Die; tho' after all that I Believe, I have great Reason as an humble Supplicant to Implore, *Lord help my Unbelief! Lord Increase my Faith!*



F I N I S.

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